VOL. IV. Numb. 2.

The British Apollo:

OR,

Curious Amuſements for the INGENIOUS.

Perform'd by a SOCIETY of GENTLEMEN.

From Wedneſday March 28th. to Friday March 30th. 1711.

GENTLEMEN,

Q. *IS the Doctrine of the Trinity any where contained in the* Old-Teſtament, *or was it revealed only in the* New?

A. A Plurality of Perſons in the Godhead may be proved from the *Old Teſtament*; as firſt from the Hiſtory of the Creation where God ſpeaks of himſelf; in ſaying, *Let us make Man in our own Image.* Nay even a Trinity of Perſons may be very rationally collected from the ſame Hiſtory. For *Moſes* diſtinctly mentions, firſt *Elohim* that created, ſecondly the *Spirit* of *Elohim*, that moved upon the Face of the Waters, thirdly the *Word* that produced all Things. That *Elohim* is God, none of the Adverſaries of this Doctrin can deny. And by the Spirit neither the Air nor Wind can be underſtood, neither of which were yet created, for the Forms of Things were not yet diſtinguiſhed. Nor can we underſtand thereby only ſome Power or Energy of God, for the Words imply the Action of ſome Agent which can be no other than a Perſon. Nor laſtly, does the *Word* ſignifie ſimply the Command of God, as is evident from comparing the *Moſaick* Hiſtory with the Beginning of St. *John*'s Goſpel. The like diſtinct Mention we have of the Perſons of the Trinity in *Pſalm* 33, 6. *By the Word of the Lord were the Heavens made, and all the Hoſt of them by the Breath of his Mouth.* And again in the Deliverance of the *Iſraelites* from the Egyptian Bondage. Many other Arguments for the ſame purpoſe may be deduced from the Deſcriptions that are given of the Meſſias, the Attributes aſſigned to him, and alſo thoſe other Places in which God is diſtinguiſhed from God, which cannot be eſſentially but perſonally. But we have not now Room for the Enumeration of them.

Q. *The Church of Rome is commonly charged by Proteſtants with denying the common People the Liberty of reading the H. Scripture. Pray is this to be an unjuſt Charge, becauſe the* Romaniſts *permit the Scriptures to be Tranſlated into Vulgar Tongues, which can be with no other Intent than that they may be read of the Common People: and thus for Inſtance, we have the* Douay *Tranſlation of the* Old Teſtament *and the* Rhemiſh *of the* New *in* Engliſh *for the Benefit of* Engliſh *Catholicks. For what Reaſon is the Church of* Rome *thus charged?*

A. What the Sentence of the Church of *Rome* is in this Point cannot be better learned, than from Rule 4th. of the Index of the Prohibited Books publiſhed by the Authority of the Council of *Trent*, which runs thus: *Whereas it is manifeſt from Experience, that if the H. Bible be permitted in the Vulgar Tongue, Men through their Raſhneſs receive more Detriment than Profit thereby, all Bibles in any Vulgar Tongue whether Printed or in Manuſcript, with all the Parts of them are prohibited.* But becauſe this Prohibition is ſomewhat too crude, Pope *Pius* 4th. ſeems to have intended the Addition of a Temper to it, when he leaves to the Judgment of the Parochial Paſtor or Biſhop the granting of Liberty to read the Bible to thoſe, who, they ſhou'd underſtand, won'd not receive Damage, but the increaſe of Faith and Piety thereby. But Pope *Clement* 8th. retracted this Conceſſion, and denied any ſuch Faculty to the Biſhops, which has accordingly been ever ſince taken from them by Command of the *Romiſh* Inquiſition. So that what the Church of *Rome* ſeemed to give with one Hand, ſhe took away with the other. As for the *Douay* and *Rhemiſh* Tranſlations of the Bible in *Engliſh* we ſay, that if Common People were permitted to read them, they cou'd not receive any Profit from them. The whole Deſign of this Work ſeems to have been only to delude the People with the Name of a Tranſlation. So many groſs and abſurd Interpretations are put upon the Sacred Text, ſo often is the Senſe perverted to countenance their own Errors, ſo many Barbariſms in Speech, with down right Nonſenſe and Contradictions in Terms, that the *Romaniſts* in this Tranſlation have created a laſting Monument of their Inſincerity, and have demonſtrated to the World how much they follow the pernicious Maxim, of eſteeming nothing unjuſt that promotes the Benefit of Holy Church.

Q. *I have very often read over your Papers, wherein I find you are always aſſiſtant to the fair Sex, which gives me great Encouragement to become a Petitioner to your* Godſhip. *Be pleaſed to know I have got a moroſe ſort of a Man for my Husband. A Man did I call him? Pardon my miſtake. For truly he is as humourſome as a Child of ten Years Old. But perhaps if not humour'd he will not cry as they do, but what is worſe, he will ſcold like a Butter-Woman. Such Humours I never before heard of, nor I believe* Apollo *himſelf, he will eat no Fleſh of what kind ſoever; but his chief Diet is Milk, Pudding, Applepie, Oat-Cakes, Cuſtards and ſuch like, enough to tire your Patience to read them, if inſerted. But if theſe were all his Faults (though bad enough) I would not trouble* Apollo.

But that which forces me him to indite,
He gives me not the Hymeneal rite.

Now your dejected Suppliant has demonſtrated her Husband's Deficiencies, deſires you will be pleaſed to apply a Remedy for all, if poſſible; which will ever oblige your moſt devoted humble Servant, Sprightly.

A. Mrs. *Sprightly* muſt excuſe us from deciding matters between Man and Wife, till we hear both Parties. We think there is no great matter in your Charge againſt him for delighting in Pies, Puddings, Cuſtards, &c. Every Old Nurſe will tell you, that ſweet things are an Indication of good Nature, which by Conſequence perſuades us, he will deny nothing in Reaſon to you. And let us tell you, Cuſtards and Puddings are notable matters, and more ſufficient in their Energy than you may be aware of. But perhaps Mrs. *Sprightly*

ly requires not only what may bring him off from Puddings, Custards, &c. But off his Legs too; if so, the Consequence will be more insupportable to you, than your present Disappointments. But we can only judg at Random, 'till (as we said) we have heard all can be offer'd on both sides.

POEMS.

Q. *ARise* APOLLO, take thy *Sacred Lyre,*
And boldly strike the loud Harmonious Strings;
Then Sing in matchless Lines, stupendious Sufferings,
Whilst the attentive Crowd around admire.
Relate the Wonders of the Day,
A Day, when Trembling Nature seem'd to fly,
With Horror and Distress,
Back to its former Chaos, to retire,
Rather than see its Great Professor dye.
Recount the Love,
That did him move:
Recount the Labours that it cost,
And then Proclaim,
The Mighty Conqueror's Eternal Name, [*was lost.*
Who Death, and Hell, and Sin subdu'd, to ransom what

OLYPHANTO.

I.

Ah Urania, Heav'nly *Muse,*
Who Sacred Notions dost infuse,
And from whose pow'rful Influence
Flow the Brightest *Numbers* and most Nervous *Sense*;
Inspire my Lofty Song
With *Images,* which only to thy *Favourites* belong,
The *Theme* is vast, stupendious and Profound,
Worthy an *Angel* to Indite,
When Raptur'd by Extatic Flight,
And all the *Hierarchies* of *Heav'n* through boundless [space to sound
All *Earthly Things* a while adieu;
Hero's vain Pomp and Gaudy shew,
And *Beauty's* Charms, which humbler *Bards* inspire,
Adieu, my Breast is fill'd with more Seraphic Fire.

II.

Behold I Fly, I Mount, I'm Tost,
(Kind Heav'n my Senses Shield)
No sooner have I reach'd the Spacious Field,
But in the endless Maze I'm lost.
How shall I grasp the Boundless Thing,
How it's Immense Extension sing?
All *Language* is in vain,
The Wonder to explain,
Ineffable it is;
Imagination's Strength,
And Reason's Plumet's utmost Length,
Will short (far short) just Comprehension miss.

III.

To tell the Eternal *SON OF GOD.*
Left all those Joys above,
Left Heav'ns Refulgent *Crown,*
With Gems of dazling Lustre rich,
And Miriads too, of shining *Seraphs,* which
Attended on his Nod;
Nay, and declin'd *Paternal Love,*
For th' Horror of a *Frown.*
That the *SOLE HEIR* of all those Realms of Light,
With *unaccessible Perfections* Bright,
Shou'd leave those Empires to descend to Earth,
And here submit to humble Birth.

IV.

That *He* shou'd suffer base Contempt and Scorn,
Scarce by poor Earth-born Creatures to be born;
That *He* shou'd bear Rebukes from Men,
In whom all *Wisdom* was comprised of *Heav'n*;
Pains, Wants, Fatigues and Toils shou'd know,
And all the Miseries here below;
And last yield up his Inn'cent Breath,
Beneath the cruel Pangs of the most shameful Death,
While *Nature* trembled at the Blow.
The *Sun* (with Indignation fir'd)
Behind black sullen Clouds retir'd,
To th' inmost Chambers of the Sky,
The Earth was with Convulsions rift,
Each Grave gave up a fright'ned Ghost,
All shockt to see the *God of Nature Die.*

V.

Unfathomable Source of wond'rous Love!
He knew 'twas Regester'd within the Courts above,
That *Man* had Forfeit made
Of all his Future Hopes to Bliss,
And that a Ransome must be paid,
Impossible by any Means but This;
Or else his Doom must unrevers'd remain,
To suffer an Eternity of Pain;
He knew by the Dark Books of *Fate,*
That all the *Hosts* of *Heav'n* beside
Wou'd sink beneath the Pond'rous Weight,
Shou'd they the Burthen, 'mongst them all divide,
And that it was a Load,
Fit only for the Shoulders of a *God.*

VI.

Thus *He* became for us a *Sacrifice,*
While the *Offended* for th' *Offender* Dies;
Thus did He *suffer* to *redeem* Mankind,
The *Curse* endur'd that we might *Mercy* find;
Unfathomable Source of wondrous Love,
Never to be explain'd by all the Brighter *Forms* above,
Who still with fresh Amazement pry,
Into the Involving *Mistery,*
How shall *we* then *Things* so profound explore,
Things so vast distant from our reach,
All which we shall presume to teach,
Is to *admire* with *Them,* and silently *adore.*

The Title, Preface and Index to this Third Volume, are a preparing for the Press, and will be published in a short Time. Sold by *J. Mayo,* against *Water-Lane, Fleet-street*; where you may have the First Volume in 8vo. at 6 *s.* the 2d. and 3d. in Folio, Gilt Edges and Letter'd on the Back, at 12 *s.* each.

ADVERTISEMENTS.

AT the Office of Insurance on Marriage, in *Bolt Court, Fleet-Street,* any Person by Paying 2 s. for a Policy, Stamps and 2 *s.* towards each Marriage, until their own, or the Marriage of any other Person may secure to themselves 200 *l. Note,* tho' this Office began but the 2d of *January,* there are above 1800 Subscribers, out of which no more than 26 Married this Year, who have received from 12 *l.* to 140 *l.* at the small Charge of 4 *s.* to 12 *s.* the 26 Claimants having paid no more than 14 *l.* for 2500 *l.* which will appear by their Receipts, which may be seen at the Office, and the Persons are all ready and willing to testify the Truth hereof: Wherefore 'tis hoped the Profits, which are daily increasing, will induce all Persons who consult their own Interest to incourage this which has given such convincing Proofs by regular Payments of its Fairness and Advantage. At the same Place is a Second Insurance, where any Persons paying 5 *s.* for a Policy and Entrance, and 5 *s.* towards each Marriage, may Secure to themselves 500 *l.* Proposals may be had *Gratis*

AT the Insurance Office on Marriage, in King's-Head-Court in Petticoat-Lane, where three Persons for paying 3 *s.* a piece have received 92 *l.* 4 *s.* The Books are now open, were any Person may Subscribe paying 2 *s.* for Policies and Stamps and one Shilling towards each Claim, may be entitul'd to a Claim in 4 Months, and not be Obliged to pay any Money till one Month after the Day of their Entrance. The Office on Births is in like manner continued. Where daily Attendance is given.

LONDON: Printed for *J. Mayo* at the *Printing-Press* against *Water-Lane, Fleet-Street.* (Where Subscriptions are taken in.) And *J. Morphew,* near *Stationer's-Hall.*